

The Book of 1Thessalonians

[Sun. Nov. 23, 2014] 1Thessalonians Series, 1Thes. 1.2-10 - Craig A. Thurman

We have discovered the context of this letter and the purpose for it (3.12, 13). We learned the biblical history that surrounds the establishment of this church located in the city of Thessalonica, and we considered the elements of the benediction: *grace and peace*.

Seventeen times *grace and peace* are paired in the Scriptures. Seventeen is the number associated with victory. Paul used this benediction in ten of his letters to churches, and three in the pastoral letters (adds *mercy*). Peter uses this twice to address *strangers scattered* (1Pe.1.2), and those *that have obtained like precious faith* (2Pe.1.2). John uses this twice; 2Jn.3 (adds *mercy*); and Re. 1.4. **All totaling 17 times.** This always addresses those who are associated with a church of the Lord Jesus Christ.

Revelation employs the use of the Greek verb νικάω only seventeen times (conquer 1, conquering 1, overcame 2, overcome 3, overcometh 8, prevailed 1, victory 1). The central verse of this is:

*Re 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, **hath prevailed** to open the book, and to loose the seven seals thereof. ...
9 ...for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

This Thessalonian church was a young church that was ‘summoned into existence by the Spirit of God’ (to borrow from Cathcart, vol. 1, p.18) and called upon to suffer for their faith in Jesus Christ just a soon.

(Read from 1.1)

2 ¶ We give thanks

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Not only Paul, but Silvanus and Timotheus as well. It was these three men who had been used of God to preach to them the gospel concerning Jesus Christ, and see them form into a N. T. church. These men have a personal interest in them. They saw the immediate sufferings to which they were called and were in hopeful anticipation of their continuance in the faith of Christ.

Εὐχαριστοῦμεν, 1st p pl, pres, ind of εὐχαριστέω; εὖ well + ἄριστος grace, thanks, favor; KJV *give thanks, thank*. Used in 2.13 *thank εὐχαριστοῦμεν*; 5.18 *thanks εὐχαριστεῖτε*.

*to God always for (περὶ, concerning)
you all, making*

ποιούμενοι; nom, pl, masc, part, pres, mid of ποιέω *to do*.

mention

μνείαν, acc sing of μνεία; KJV Ro.1.9; Eph.1.16; 1Thes.1.2; Phile 4, *mention*; Phl.1.3; **1Thes.3.6**; 2Ti.1.3 *remembrance*.

of you in ἐπὶ our prayers;

Col 4:2 Continue in prayer, and watch in the same with thanksgiving ...

1Thes. 3.6 ¶ But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance μνείαν of us always, desiring greatly to see us, as we also to see you:

*7 Therefore, brethren, **we were comforted over ἐφ' you** in all our affliction and distress by your faith ...*

3 Remembering without ceasing

ἀδιαλείπτως; adv of ἀδιάλειπτος; ἀ negative particle + διά by, through, with + λείπτως KJV *lack, destitute, want*; KJV all four times

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without ceasing (Ro.1.9; 1Thes. 1.3, 2:13; 5.17); when broken down by compounds ***not lacking with*** prayers on account of ...

your work of faith,

Paul, Silas, and Timothy had certainly expended much labor for these saints that were dear to their hearts. (2.9; 3.5; 1Thes.3.8)

Paul expressed a similar longing for the saints of the churches that were in the city of Rome. (Ro.1.9-12)

The underlying reason that we do is because we *believe in Christ*.

Faith works. James (Ja.2.19) said, *I will show thee my faith by my works*. Faith calls the upon our every faculty to act in obedience to the Word of God. Faith and works are inseparable. Faith is completed only when it has something to show for itself. *Jas 2:22 Seest thou how faith wrought with [lit. worked with] his works, and by ěk works was faith made perfect?* (faith was perfect) James concludes that *faith without works is dead*. (Ja.2.26) Faith without works is like an athlete spending all of his time in preparation for a contest. He regularly rubs elbows with fellow contestants; follows a strict dietary program; exercises and trains every day; but never entered a contest. He was never proved to be an athlete. He trained like an athlete, ate like an athlete, acted like an athlete, but in the end, really never was an athlete because he never contested in a game. How many professing believers are situated to rub elbows with Christians regularly; attend church services faithfully; take part in activities; know Bible information; yet never put works to their faith? Never entered into the contest of faith?

Hebrews chapter 11 is filled with practical, everyday exhibitions of faith: faith believes the Record of God concerning creation;

If we haven't gotten past this mark, we have great need to seriously question whether we are truly known of God. How can one claim to have faith in Christ and deny God's Word. I don't believe it is possible.

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Abel sacrificed acceptably to God; Enoch pleased God; Noah built an ark; Abraham left Ur and came to the promised land; Sarah had a child; Abraham offered up Isaac; Isaac blessed Jacob; Jacob worshipped; Joseph wanted his bones buried in the homeland; Moses' parents hid him; Moses chose to stand with the people of God; kept the Passover, Israel crossed the Red Sea; Israel saw the walls of Jericho fall down; Rahab was saved; *Heb 11:33 Who through faith δια πίστεως subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions (Daniel) ...; were tortured; mocked; scourged; imprisoned; stoned; sawn asunder; tried, slain; destitute; afflicted, tormented, wandered in deserts, mountains, dens and caves; and obtained a good report (witness). All of that was by faith. Their faith showed their victory.*

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Joh 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. [that I am alive from the dead]

Faith is the manner/standard of the Christian life. Faith is what we are, it is how we live. *Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Some of us are strong in faith. *Ro 4:20 He staggered not at the promise of God through unbelief; but **was strong in faith**, giving glory to God ...* Some are weak. *Ro 14:1 Him that is **weak in the faith** receive ye, but not to doubtful disputations.* But all have faith. And we can increase in faith. *are to Lu 17:5 And the apostles said unto the Lord, Increase our faith.*

ἔργου τῆς πίστεως; the Greek phrase τῆς πίστεως is translated *by faith, by the faith, through faith, through the faith, faith, of faith, and of the faith.* πίστεως is all but three times (of 90) translated *faith.* (cf. Ro.3.26; 2Co.4.13; He.10.29)

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Paul unceasingly remembered this Thessalonian church for their work of faith. This thought segues into the next. The *work of faith* must be motivated by *love*.

Ga 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; **but faith which worketh ἐνεργουμένη by love.**

The motive of faith is love; love for Christ; love for his people; love for his work.

and labour of love,

There is only one other place where this Greek/English phrase is used: *Heb 6:10 For God is not unrighteous to forget your work ἐργου and **labour of love κόπου τῆς ἀγάπης**, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. (Love motivated them to toil.)*

κόπου τῆς ἀγάπης: this labor is often associated with travail.

Brethren, there are difficulties to be faced, hardships to be endured; obstacles to be overcome. *Heb 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end ...*

Whether we meet with travail as soon as we come to faith in Christ as a child in a family setting, or as an adult between husband or wife, mother or father, sisters or brothers; or after we leave home to be on our own, in the work place, traveling, recreating, or in the full time service of the gospel we are going to find service in the Lord is *labor or toil* (Lk.5.5 *we have toiled all night*).

1Th 2:9 For ye remember, brethren, our labour κόπον and travail: for labouring ἐργαζόμενοι night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

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1Co 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 And labour κοπιῶμεν, working ἐργαζόμενοι with our own hands: being reviled, we bless; being persecuted, we suffer it:

Paul unceasingly remembered them in his prayers for their *labor of love*; not for their eloquence of speaking, not for their gifts to sing, prophecy, or speak tongues, or knowing the great mysteries of God; not for their entrepreneurial skills, not for their hygiene, dress, or color of skin; not for the beautiful scenery, houses, or lands. But for their labor of love. What they did was because they manifested the love of God in their labors. Love is manifested by what they did for others. (1Thes.4.9, 10; 2Thes.1.3)

Paul in 1Corinthians chapter 13 warns them that without love those things that were for encouraging the people of God would profit us nothing if we failed to work from love/charity. What does that mean? By love we mean that we **are** *longsuffering, kind* (we don't abuse or use our brethren, 'advantage', *is not jealous* (this usually manifests in 'keeping up with the Jones'), *not a braggart, not swollen* with pride and dividing a church over 'family' issues, bickering brethren, knowledge, supposed hyper-spiritual-mindedness (2Co.12.20); not having unfit behavior as a Christian and a human being (sexually shameful behavior, nakedness, and gross sin); not seeking itself (that contradicts the very nature of love/charity); not easily provoked/stirred to contend, argue, fight; thinks no evil; doesn't rejoice over unrighteousness; rejoices with the truth; bears/restrains/abstains all things; believes all things; hopes in everything; hopes all things; endures/patience all things. That is a description of love's labor.

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

and patience of hope in our Lord Jesus Christ,

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*patience, ὑπομονῆς; gen sing of ὑπομονή; ὑπό under, by + μονή to remain, continue, abide, dwell; KJV *patience, continuance, endurance.**

*2Thes.1.4 ... **we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure ...***

The genuine fruit of *hope* in the promises that are for us at the coming of our Lord Jesus Christ manifest most clearly when we undergo difficulty. Proper *hope* will moves us to endure and wait on the Lord.

*Ro.5.3 ... we glory in tribulations also: knowing that **tribulation worketh** κατεργάζεται [works down, perhaps *draws forth*] **patience** (our ability to remain, continue, abide) ὑπομονήν;*

How can we know that we are dwelling or abiding in Christ except we are brought into trial?

*4 And **patience** ὑπομονή, **experience**;*

How else but through an elongation of endurance do we develop experience in the life of Christ?

*and **experience, hope**:*

And how else do we grow in hope of Christ but as experience become deeper, fuller, and richer?

*5 And **hope maketh not ashamed** (the flipside of this: **confidence**); *because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

This hope was anchored in the Lord Jesus Christ. It was the anticipation of His coming again, and in that it was the anticipation of the great change of our vile bodies into the same image as He.

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Heb 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ...

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began ...

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

*Tit 2.11 ¶ For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

in the sight of God and our Father; (before God)

ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν

This phrase is only used in one other, and that is in this same letter.

*1Th 3:13 To the end he may stablish your hearts unblameable in holiness **before God**, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

They needed to keep in mind who it was before whom they walked. It was not Paul, but God. We don't serve for the pastors. We don't serve for mom and dad. We serve because of Jesus Christ, before God our Father.

4 Knowing, brethren

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17 times the term brethren, ἀδελφοί, is used in 1Thessalonians. The absence of official titles give emphasis to the truth that they were all brethren in Christ. The only distinction, and that made just once in 2.6 was when he referred to themselves as *the apostles of Christ*. Clearly, Paul presses upon them that they have the same equal standing with all of the saints of God in Christ Jesus.

These brethren are Jews and Gentiles. (Acts 17.4)

beloved, your election of God.

Election: eternal election 1Co.1.27; Eph.1.4; election manifested in due time 1Pe.1.2;2Thes.2.13, i.e. synonymous with calling.

5 For our gospel

These brethren personally identified the gospel as theirs. This is not only the Gospel of God, but *our* gospel.

*2Co 4:3 But if **our gospel** be hid, it is hid to them that are lost:*

*2Th 2:14 Whereunto he called you by **our gospel**, to the obtaining of the glory of our Lord Jesus Christ.*

But it is the *gospel of God*, and is used 3 times in this letter (1Thes. 2.2, 8, 9); 7 times the N.T. (Ro.1.1; 15.16; 2Co.11.7; 1Pe.4.17)

Not only did God send us to preach it, but we are not ashamed to call it our own message.

Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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2Ti 1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

came not unto you in word only ἐν λόγῳ μόνον, but also in power,

ἐν δυνάμει,

1Co 4:20 For the kingdom of God is not in word ἐν λόγῳ, but in power ἐν δυνάμει.

2Co 6:7 By the word ἐν λόγῳ of truth, by the power ἐν δυνάμει of God, by the armour of righteousness on the right hand and on the left

...

God is always at work in the preaching of the gospel of Jesus Christ. He is at work when men reject the truth concerning the sending His only begotten Son. And He is at work when one soul turns in faith to Him and acknowledges that Jesus died for their sins, was buried and rose again.

and in the Holy Ghost,

In order for there to be a positive response to the gospel of Christ the Holy Spirit must have previously been at work in the hearts of the elect to open their eyes to look upon the Savior with the eyes of faith; in opening their ears to hear the blessed story of redemption from condemnation of sin before God.

and in much assurance;

The gospel came to us bearing the full weight of Christ upon our minds. We were fully convinced by the Holy Spirit of this truth as God's truth.

πληροφορία; dat sing of πληροφορία; πλήρης KJV always *full* + φορέω KJV *to wear* or *bear* ... fully. (cf. below, Col.2.2 πληροφορίας He.6.11 πληροφορίαν.) To 'bear to the fullest extent possible.'

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*Heb 10:22 Let us draw near with a true heart in **full assurance** πληροφορία of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Col 2:2 That their [that is, those who have not seen my face] hearts might be comforted, being knit together in love, and unto all riches of the full assurance πληροφορία of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ ...

Heb 6:11 And we desire that every one of you do shew the same diligence to the full assurance πληροφορία of hope unto the end:

These servants of the most high God were absolutely convinced that He would accomplish what He had purposed to do through the preaching of the gospel of Jesus Christ. That Word was sufficient with the power and Spirit of God to convert all of the elect in Christ Jesus to Him, and lead them in holiness unto the day of redemption.

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

as ye know what manner of men we were among you for your sake.

There is a sense of an apology/a defense here. There are those who would constantly try to counter the work of Christ's servants through contradictions. Paul calls upon them to remember what kind of men they were. How they behaved when they were present with them.

6 ¶ And ye became followers of us, and of the Lord,

It would not have been enough to mimic others just because they live a *good life*, but ultimately our motivations must be because of the love of the Lord. While we mimic others when we follow Christ, we do so because we

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all follow the same Lord, who gave us the same Word. But mark this: the greatest proof of the sincerity of our walk is when it continues as our own.

*Joh 4:42 And said unto the woman, Now we believe, **not because of thy saying: for we have heard him ourselves**, and know that this is indeed the Christ, the Saviour of the world.*

All of the encouragement that we have received from our dear friends in the Lord, praise God for them; but there should come a time in our lives where it *dawns* upon our souls that this involves, as it were, just me and the Lord. It is time that I grow my own set of convictions in the Word of God, and become that same example that my brethren were for me, for others.

having received the word in much affliction,

θλίψει; dat sing of θλίψις; KJV *tribulation (22), trouble (2), affliction (18), anguish (1), burdened (1).*

with joy χαρᾶς of the Holy Ghost:

There may be many counterfeits in this work, but there is only one authentic, original work of God. No substitutions can stand in this test. This joy is a fruit that results because of the indwelling Holy Spirit. He moves the servants of Christ to revel (to take intense satisfaction, Webster's Dict.) in the Lord, as in no other in their times of affliction. The false professions all fail here. We've heard the military expression: 'when the going gets tough, the tough gets going.' Brethren, this is when Christ shine bright. If in our trial all we can do is cover ourselves in sackcloth and throw ashes upon our bodies, scrap our bodies with a potsherd because of the sores that cover our bodies, in repentance before God, He will be glorified in us by Jesus Christ. All others in such a place would curse God. We continue to look to Him for our salvation! For us we know:

Pr 22:19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

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In this letter both χαρά (4) and χαίρω (2) are used, and are translated *joy* and *rejoice*. No form of the word *joy*, whether in English or Greek is found in Ephesians, 2Thessalonians, 1Timothy, Titus, or 2Peter.

7 *So that ye were ensamples to all that believe in Macedonia and Achaia.*

ensamples, τύπους; acc pl of τύπος; Jn.20.25, refers to the print of the nails in his hand; Acts 7.43 figures made to worship; Acts 23.25 the manner of a letter; Ro.5.14 the figure of the coming of Jesus; Ro.6.17 the form of doctrine; He. 8.5 Moses was shown in heaven a pattern to build the tabernacle after; 1Co.10.6, 11 the O.T. experience of the wandering nation of Israel was an example; Phl.3.17; 2Th.2.9 the apostles were their example; 1Th.1.7 the Thessalonians were ensamples for others; 1Ti.4.12 Timothy needed to be an example for believers to follow; Tit.2.7 set for himself a pattern of good works; 1Pe.5.3 elders are to be an example to the flock.

We do not believe the Scriptures teach gospel regeneration. We believe that it teaches gospel conversion. We believe that it takes the preaching of the Word of God to turn those whom God has regenerated, brought to the new birth, to Jesus Christ. Living an example of Christ is right. It is excellent. But for those without Christ, who have yet to understand for themselves that He died to save His people from their sins, they must hear the gospel. However, that gospel proclamation, when coupled with a life that is sanctified and ready for the Master's use is the design of God. He will have holy vessels used for holy purposes. Here we read that the Thessalonian saints' *example* reached to others that believed in Christ. That example encourages the old veteran's in the faith as well as the young. In 3.6,7 Paul, Silas and Timothy received great encouragement for their example of faith and love in Christ.

8 *For from you sounded out the word of the Lord not only in Macedonia and Achaia,*

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sounded out, ἐξήχηται; 3rd p s, perf, ind **pass** of ἐξηχέω, and only used this once in the N.T.; ἐξ, ἐκ KJV out, from, of, out of, out from + ἤχέω only twice, Lk.21.25, *roaring* waves (B-D-A-G thunder of the sea); 1Co.13.1 *sounding* brass. It could be as a reverberating sound. As the sound of thunder seems to roll from one area to another. (**LXX, Joel 3.14** has *noises have resounded*, ἦχοι ἐξήχησαν) Thayer, *to sound forth, emit sound, resound*. Of the Greek root ἤχέω **we have our English echo** ἠχώ. (O.E.D.) The Word of the Lord, through the trying of their faith, went through Macedonia, Achaia, and every place.

The persecuted church becomes the megaphone of Christ in the world.

but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

in every place, ἐν παντὶ τόπῳ; the Greek phrase is used four times in the N.T. (1Co. 1.2; 2Co.2.14, *in every place*; 1Ti.2.8 *every where*; ;

2Co 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. (How did it become manifest in every place? Through suffering.)

9 *For they themselves shew* (send report)

ἀπαγγέλλουσιν; 3rd p pl, pres, ind act of ἀπαγγέλλω; ἀπό forth, from since, of, off + ἀγγέλλω message; if expressing each compound we could say ... *send report*.

of (περὶ, about) *us what manner*

ὁποῖαν; acc, sing, fem of ὁποῖος; Ja.1.24 *what manner*; 1Co.3.13 *of what sort*; Gal. 2.6 whatsoever.

of entering in εἴσοδον; acc sing of εἴσοδος; εἰς for, into + ὁδος way.
we had unto you,

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These send report for themselves about us and our *way* (our *manners*) to you ...

and how ye turned

ἐπεστρέψατε; 2nd p pl, aor 1 ind, act of ἐπιστρέφω; ἐπί upon + στρέφω to turn.

to πρὸς God from ἀπὸ idols to serve δουλεύειν the living and true God;

1Co 12:2 Ye know that ye were Gentiles, carried away

ἀπαγόμενοι; nom, pl, masc, part, pres. **pass** of ἀπάγω; ἀπό forth + ἄγω to bring, lead, go.

unto πρὸς these dumb (ἄφωνα, voiceless) idols, even as ye were led.

The gospel of Christ, accompanied by the power of the Holy Spirit, brought forth an immediate response in some of the inhabitants of the city of Thessalonica. Where once they were all wholly devoted to the gods of the world, suddenly the truth of God by Jesus Christ was revealed to some. They did not receive another god to add to the pantheon. Rather, God revealed to them through the gospel that there is no other God, but One, and Jesus, is His Son, that died for them, and now they have eternal life.

True Christianity does not allow for the worship of any other but God. Judaism, nor Christianity allows for the worship of any but God. But Christianity alone acknowledges both the Father and the Son is God!

*Tit 2:13 Looking for that blessed hope, and the glorious appearing of the **great God and our Saviour Jesus Christ** ...*

God shed His blood:

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*Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which he **hath purchased with his own blood**.*

God laid down His life for us:

*1Jo 3:16 Hereby perceive we the love of **God**, because **he** laid down his life for us: and we ought to lay down our lives for the brethren.*

God will bring us with Him in His second coming:

*1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will **God bring with him**.*

Thomas professed that Jesus is God:

Joh 20:28 And Thomas answered and said unto him, My Lord and my God.

...

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Stephen died calling upon God, who is the Lord Jesus:

Ac 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

The Philippian jailor believing on Jesus believed on God:

*Acts 16.31 And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house.*

*34 And when he had brought them into his house, he set meat before them, and rejoiced, **believing in God** with all his house.*

All men shall bow before God, who is Jesus Christ:

*Ro.14.10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? **for we shall all stand before the judgment seat of Christ**.*

*11 For it is written, **As I live, saith the Lord**, every knee shall bow **to me**, and every tongue **shall confess to God**.*

*12 So then every one of us shall give account of himself **to God**.*

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God is Jesus: Jesus is God

*1Ti 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, **believed on** in the world, **received up** into glory.*

He.1.6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

*8 But **unto the Son he saith** (Who saith? The Heavenly Father), **Thy throne, O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

10 And to wait for

*ἀναμένειν; pres infin of ἀναμένω; ἀνά re-, new, again + μένω to continue, remain, abide; this is the only time this word is used in the N.T.; **LXX Job 2.9 I wait; 7.2 waiting.***

his Son from ἐκ heaven, whom he raised from ἐκ the dead, even Jesus, which delivered us from ἀπὸ the wrath to come.

ἐρχομένης; gen, sing, fem, part, pres of ἔρχομαι, I come;

Our lives are to be spent faithfully abiding in Christ until He returns again. Both letters to the Thessalonians reveals encouraging details about the specifics of Christ's return. In the first letter they are comforted in that, though they should have to be parted temporarily from one another, one by one, in death and experience that sorrow, those who died in Christ shall all be reunited with those who are living at His coming. (1Thes. 4.13-18). And in the second letter they are encouraged to continue in the joyful anticipation of the coming of the Lord in spite of those false teachers who would trouble them and attempt to lead them away from their steadfastness in the truth of the Word of God. (2Thes.1.7-2.14)

Close with Lk.12.34-40 Be watchful!

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